

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNT ZION" — Ps. li. 48.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NOR. HUMBERLAND.

VOL. I.]

WEDNESDAY, AUGUST 5, 1818.

[No. 6.

MIS^ION^S.

United Foreign Missionary Society

This Society is composed principally of members of the Presbyterian, Reformed Dutch, and Associate Reformed Churches. Many of our readers perhaps may not know, that these three denominations of Christians are, in all essential principles of theology and church government, perfectly concordant. The first and the last hold the same confession of faith, viz. that formed by the Westminster Assembly. The second, which is the Holland church, holds the Heidelberg confession; the principles of which are, in every essential point, the same with those of the other confession. In government they are all Presbyterian. Their radical principles are the same. In their branches many vary a little; yet not in any thing material or important. They have been long kept apart by a spirit of suspicion. Though not one of them has been utterly neglectful of the duty, ~~of assisting others to enjoy the religious privileges and hopes in which they exult; yet they have all been too delinquent in the great duty of evangelizing the nations; and converting heathens to the Christian faith.~~ Of this one grand cause has been their want of union amongst themselves. Each felt it self to be too unequal to the task of acting efficiently in this great work, single handed. The sense of duty has at last become imperative. They are combining their energies for making vigorous, in the hope that they may prove to be, successful exertions to redeem their character in this great matter. The three highest judicatories of these three Evangelical churches, viz. the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the Synod of the Associate Reformed Church, have agreed to the constitution, as amended. It follows:

ARTICLE I. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of *The United Foreign Missionary Society*.

ART. II. The object of the Society shall be to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

ART. III. The business of the Society shall be conducted by a board consisting of a President, six Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and eighteen* managers, to be annually chosen by the society. They shall have power to en-

* Originally TWELVE. This last clause is an amendment made last spring.

act their own bye laws. Seven shall constitute a quorum.

ART. IV. The board shall present their annual report to the highest judicatories of the three denominations, for their information.

ART. V. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society. The President, Treasurer, and Secretary of Societies auxiliary to this, shall be ex-officio members of the Board of Managers.

ART. VI. The annual meetings of the Society shall be held in the city of New York, on the Wednesday preceding the second Thursday in May.

ART. VII. Missionaries shall be selected from the three churches indiscriminately.

ART. VIII. This constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

On the 28th day of July 1817, by appointment of the three judicatories, a committee from each of those bodies attended in New York, and in concert with a large number of persons friendly to the object, constituted the society and elected officers.

On Wednesday, May 13th, 1818, an annual meeting of the society was held in New York; when the following Board of Managers was elected for the present year, viz.

President.....Stephen Van Rensselaer, Esq.

Vice Presidents...Robert Livingston, Esq.

Peter Wilson, L. L. D.

Rev. Ashbell Green, D. D.

R. John H. Livingston, D. D.

Rev. Alexander Proudfit, D. D.

Corresponding } Rev. Philip Milledoler, D. D.

Secretary... } Rev. Philip Milledoler, D. D.

Recording Secretary...Mr. Zechariah Lewis.

Treasurer...Mr. Divic Bethune.

Other Managers...Rev. Edward D. Griffin, D.

D.; Rev. James Richards, D. D.; Rev. John

B. Romeyn, D. D.; Rev. Gardiner Spring,

Rev. Stephen N. Rowan, Rev. R. B. E.

M-Leod, and Messrs. Rensselaer Havens,

John E. Caldwell, Guybert B. Vroom, Isaac

Heyer, Henry Rankin, and John Borland.

To that meeting the Board of Managers for the preceding year made a report of their proceedings. These proceedings have been almost exclusively preparatory. They have instituted a correspondence with a number of Missionary Societies in Europe and America, which have been for sometime in successful operation, under the direction of Christians of different denominations.

They have published an address calculated to impress the minds of Christians with a sense of the importance and necessity of unitedly and

[The names of but five of the Vice-Presidents have reached us. The constitution requires the appointment of six.—Editor.]

vigorously prosecuting the noble work for which the society was instituted.

They have appointed agents to solicit donations in aid of the funds.

They have entered upon a negotiation which is expected to issue in the transfer to the Board of *all the concerns of the New York Missionary Society*; which has for more than twenty years been collecting funds and planning and executing plans, for evangelizing some of the Indians within our territorial limits.

They are endeavoring to excite a missionary spirit amongst our young men, particularly those connected with the Theological Schools of the three denominations.

They are forming the formation of Missionary Societies auxiliary to that of which they are managers.

They are seeking to acquire a competent knowledge of Indian affairs, with a view to the establishment of a mission in the western part of our country.

The Northern Missionary Society of New York, in the region of Albany and above it, has become auxiliary—also a female auxiliary society has been formed in Kingston, N. Y.

It is computed that there are 194,087 Indians between Lake Michigan and the heads of Red River.

The Treasurer has received \$4,578 26.

We are glad that this business has, at length, been taken up under patronage so high, auspices so favorable. We do most sincerely pray that it may be successfully conducted to a triumphant issue.

The responsibility of Christians in regard to this matter is awfully solemn. The command of their Lord is peremptory, “*Freely ye have received, freely give.*” The obligation to obedience is uncancelable. Delinquency is treason. How great then is our guilt.

This subject shall not sleep, whilst we conduct this establishment.

The address of the Board of Managers shall have admission into this paper as soon as we can afford room.

Methodist Missions.

The Methodist conference in England conduct extensive missionary operations. Their executive committee some time ago, made an interesting report shewing the state of the several missionary establishments. Last year they sent out *twenty-four additional missionaries to Asia, Africa and America.*

EUROPE.

Gibraltar....They have a small society here, and one missionary, Mr. Thomas Davis. His labors are represented as being greatly successful. The congregation is large and the society has, during the last year, increased from 53 members to 120. From this post religious

tracts and Bibles in the Spanish language are introduced into Spain. This being a military post of great importance, must be regarded as an interesting missionary station.

France... Their missionaries in this country are encouraged to hope that their exertions are not altogether in vain. In some places they have found inconvenience from want of houses to accommodate the people who resort to their assemblies.

Brussels... Their missionary Mr. Kerpez-don, who is a Frenchman, is encouraged to prosecute his labors here, by the fact that, by private intercourse, he has succeeded in gaining the attention of a number of his countrymen, residing in that place, whose minds seem in more measure prepared for the reception of the gospel. He was about to receive authority to preach in French as a Methodist minister.

ASIA.

Ceylon... Every thing connected with the state of this Island is calculated to impel Christians to various exertions. The deplorable moral condition of the people, both heathens and nominal Christians, pains the hearts of Christ's disciples and induces the pious desire infinitely to mind their circumstances, by imparting to them the knowledge of that true religion which is so well calculated to make them happy.

And the fact that a wide door of admission to them is freely thrown open, (no obstacle being presented, but on the contrary every facility being extended to all the missionaries of different denominations) adds the stimulus of hopeful success.

Amongst the Pagans of this Island, Budhuism prevails. Its first principle is *Atheism*. It owns no first cause, no superintending Providence, no cheering hope of salvation. It establishes the dominion of fear and despair. Annihilation is the last hope to the good, and an almost endless transmigration through dreadful punishments the prospect to the wicked.— Having no God, no Saviour to resort to, the votaries of this degrading miserable superstition worship devils, from a principle of fear.— They have an order of Priests called *Cappoas*, through whom they make offerings and sacrifices, by way of appeasing those innumerable fiends, whom they fancy to be continually hovering around, inflicting all the miseries of life.

Extract from the Report of the Executive Committee, &c. for the year 1818, taken from the observations of the Missionaries in Ceylon.

“Like all other idolatrous nations, they believe the existence of the devil, and think he has great power over the bodies and circumstances of men. They have temples and priests dedicated to devils. The former they call *Dewalays*, and the latter *Cappoas*. Though this is altogether distinct from Budhuism, and though Budhu forbade the worship of devils, yet the whole of the Cingalese inhabitants are most awfully devoted to it, priests as well as people. In some districts it prevails to a most shocking extent. They dedicate their children when born to the devil, and many of them before their birth. In cases of affliction or distress, they use extraordinary means. They send for the Cappoa to the house of the patient. He first endeavors to find out by what devil the person is afflicted: then the supposed image of that devil is brought to the house, large presents are brought before it, lights are hung all round it, and the patient is brought and placed at the feet of it. Then the *Cappoa* begins his inter-

cessions to that devil in a very loud tone of voice, accompanied with the most curious gestures and antics, all of which are timed by a tom-tom or native drum, and a bell. These ceremonies he will continue for ten or twelve hours. During the whole time he waves a lighted torch in the one hand, and a bell in the other; and at intervals, quantities of compound, something like gunpowder, are discharged over the image of the devil, either by the patient or an assistant. When the patient is pronounced incurable, or when the Cappoa says the devil will not accept of the offerings and beat the man, then in order not to have their houses polluted, they carry the poor wretch out into the jungle, dig a hole, and leave him by it until he expire: then they put him in, if he is not previously worried and eaten by the jackals or tigers, which is commonly the case. Many of these miserable creatures are carried out perfectly sensible, and, when they see them lives about to be removed, terrified with the idea of their awful doom, they strike and pray, and catch hold of every thing that comes in their way, to avoid their fate; and, in one district, where I was very lately, I was informed, if a person happened to die in the house, it was either immediately pulled down, or abandoned for ever.”

The deplorable condition too of those who profess the Christian faith excites commisera-
tion and calls for prompt, vigorous, indefatigable missionary efforts. A considerable time ago there were many professed Christians among the natives. Those who still retain the name are generally ignorant of the first principles of religion, and really attached to their idolatrous practices. In Jaffnapatam, where the Dutch ministers had been most successful, so great has been the deterioration, that 220 heathen temples have been reared since the time of Baldus, formerly one of the most eminent of the Dutch ministers in Ceylon. Two years ago some of the Methodist missionaries made a tour round the Island and their distressing report is, “Here and there were the mouldering remains of a forsaken church or house, inaccessible from the surrounding jungle, and now become the undisturbed abode of howling animals and noxious reptiles. In most cases only a ruinous pillar, or a desolate wall presented itself, over which the aged ivy had spontaneously grown, as if to bespeak the attentive enquiries of those who might pass by, and to stamp undoubted marks of antiquity upon the decaying remains of ancient piety, on which the moderns have continued to look with neglect, inattention and unconcern. They now and then met with a solitary individual who professed himself a Christian, though surrounded by hosts of images, mosques, pagodas, and brachmins.”

The descendants too of the Portuguese, Dutch and other Europeans present a mournful sight to the Christian philanthropist, and increase the cry of the voice which Ceylon sends forth, “Come over and help us!”

These missionaries, those of other denominations and the Chaplains of the establishment in that colony seem to be nobly concurring in prosecuting the work of evangelizing the heathen and reviving the spirit of true religion in Ceylon, by preaching Christ, circulating the scriptures, organizing and conducting schools.

The opinion of the missionaries is that there is abundant encouragement for the most vigorous exertions. They are “fully persuaded that “a plentiful supply of faithful missionaries, “zealously laboring throughout the province,

“would with the blessing of the great head of the church, be followed in a very few years “by the most pleasing results.”

Some of the old churches are about to be fitted up by the missionaries. They are to have them from government on a lease of 7 years free of rent. “Some of them are from 100 to 140 feet long and 40 feet broad; some built of brick, others of coral rock.”

In the year 1812, the American Board of Commissioners for Foreign Missions, sent out to India five missionaries, viz. the Rev. Messrs. Hall, Newell, Nott, Judd and Rice. The two last soon after their arrival in India became Baptists and relinquished their appointment under the Board. The others, after having experienced many difficulties entered upon their regular work. Other missionaries have been sent out by the Board. Mr. Nott has been compelled by ill health to abandon the mission and return to America. Some of the missionaries are established at Bombay, and some of them in Ceylon.

Missionary Chapel at Bombay.

The following statement is extracted from the last annual report of the Prudential Committee of the Board:

“Although, for reasons now obvious, the Missionaries must continue to go out into the streets and lanes of the city, and preach as they can find opportunity; yet they are strongly impressed with the importance of having soon a house for public worship, where people of all classes, disposed to attend, may be accommodated. “It would be needless, they say, to adduce arguments to evince the expediency of a measure, so universally sanctioned and supported by the example of all Christian Missionaries.” In the opinion of your committee also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the Christian public, for the purpose of procuring the means of building a *Missionary Chapel*, or *House of Worship*, for the benefit of the heathen in Bombay, will be promptly and liberally answered.”

Upon this statement the Board passed a resolve, “to authorise the prudential committee to take such measures as they shall judge expedient, relative to a Missionary Chapel and School Houses at Bombay.”

The appeal to the “Christian public” is now distinctly made. Any friends to the cause, who may find it in their hearts to contribute towards building a house for the honor of the Lord Jesus, and for the salvation of the heathen at Bombay, may confer an inestimable benefit on thousands of their fellow beings, and have the unspeakable joy hereafter to know, that “this and that man,” among the worshippers in the Heavenly Zion, “were born there.”

If more be contributed to this specified object than shall be found necessary for building the Chapel, the surplus will be appropriated to the erection of school houses.”

British and Foreign Bible Society.

We have not received the fourteenth report of this society. We shall endeavour to procure it as soon as possible. It is represented, by the Editor of the *Christian Herald* of N. York, as being most animating. The zeal of Christians is every where growing, their labors are becoming more abundant, their exertions more

vigorous, and their success more unequivocally evincing in the approbation of Heaven. Roman Catholics, Jews, Mahomedans and Pagans are more willing, and indeed in many parts of the world are anxious, to read the Bible, and converse about its sacred contents. Roman Catholics, and especially Roman Catholic priests, cannot, in many places, be restrained from freely and vigorously circulating amongst their people this inestimable book.

From the Christian Herald.

The following account is given of the distribution of the Scriptures from the Depository in London:

Faithful to the duties of their appointment, your committee have attended to the applications made to them from various quarters: and have distributed copies, in different proportions, to the following places:

EUROPE.

Russia—France—Switzerland—Wurtemberg—Sleswig-Holstein—Konigsberg—Neuwied—Freyburg—Hamburg—Rostock—Kreuznach—Hagen on the Sieg—Cologne—Waldeck—Madeira—Italy and Malta—Smyrna.

DOMESTIC.

Ireland—Sunday School Society—Donegal—Hibernian Society in London, for their numerous Schools—For School-masters and others in the South of Ireland—Belfast—Ballymena—For poor Irish in London—Convicts at Sheerness, and proceeding to New South Wales—Portsmouth—German Emigrants—Poor Italians and other Foreigners in London—The Guardian Society—Society for the Relief of Distressed Seamen.

ASIA.

Isle of France—Macao and Penang—Ceylon.

AMERICA AND THE WEST INDIES.

Canada—Cape Breton—Philadelphia—Demerara—Nassau, New Providence—Honduras—Scotch Colony in Upper Canada—Hayti—Barbadoes—St. Christopher's—Nevis—Jamaica—Antigua—St. Vincent's—Tortola.

The number of copies issued in this manner, and to subscribers, &c. at cost and reduced prices, from the 31st of March 1817, to the same period in 1818, is,

89,795 Bibles, and 104,306 Testaments; making, with those circulated at the Society's expense, from different presses on the continent, the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

The Domestic occurrences of the past year, though not distinguished by any new or peculiar features of interest, have been such as to furnish the members of your society, and the friends to the general cause, with ample matter of congratulation and thankfulness.

The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the Island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure that your committee are enabled on the present occasion to report so respectable an addition to their number.

[*The Report thus speaks of this country:*]

In AMERICA the cause continues to flourish; and the correspondents of your Society report, from time to time, such particulars as evince that the Scriptures are rising in estimation among a great proportion of the inhabitants of the northern division of that vast continent and its contiguous islands and settlements.

But it is to the American Bible Society, as combining nearly all the Local Institutions in one grand Association, your committee must principally look, in order to ascertain the progress made by the common efforts in the American Union.

"The formation of this Society" (to use the language of its committee) "was hailed as a great and glorious era in the history of the country; and its means of accomplishing the important end of its formation, have been increased with more than ordinary rapidity"—In justification of this statement, it may be observed, that at the close of its first year it numbered more than 80 auxiliaries; and how greatly that number must have increased, may be inferred from intelligence received in September last, purporting, that new societies were constantly forming; and that the number in existence at that time was believed to exceed 200.

The desire of this National Institution to establish an intercourse of friendship and co-operation with the British and Foreign Bible Society, had been notified, immediately on its formation, by its venerable President, D. Boudinot, and replied to by a congratulatory letter, and a grant of 500*l.* on the part of your society. This disposition was still further evinced, by the more particular expression of it through the Secretary for Foreign Correspondence, the Rev. Dr. Mason, on his recent visit to this country. How well qualified that gentleman was to be the medium of such a communication, those who had the satisfaction to hear his eloquent, liberal, and most impressive address, at the last anniversary of this society, will not need to be informed.

Your committee were not backward in availing themselves of the favorable opportunity afforded by Dr. Mason's presence among them, to testify through him, their high respect for the American Bible Society, and the deep interest they continued to take in every measure which might conduce to its success.

In Asia, in Africa, and in America, the cause has been espoused, and continues to be promoted, with degrees of vigor and activity proportioned to the circumstances of the respective countries; and in the last of these grand divisions, more especially, your committee feel emboldened to expect, from the newly-formed American Bible Society, a scale of operations, within the benefit of which the largest proportion of the western hemisphere shall be eventually included.

Advertisement.

An infallible Medicine for the cure of a dangerous disorder, to be had GRATIS.

Whereas a most violent and dangerous disease has greatly prevailed in this neighborhood, as well as in many other places, much resembling the plague, a friend of mankind has thought it expedient to publish the following account of it, with its various symptoms and effects, and to recommend a method of cure, which has never failed in a single instance.

This disease has long been known among the learned by a variety of names. The Greek physicians called it AMARTIA. It may be discovered by the following symptoms. The head is always affected, particularly the eyes, so that most objects are mistaken for each other. The understanding is clouded. The patient is sometimes deaf, especially to certain subjects of discourse. The tongue is so strangely disordered, that it speaks perverse and blasphemous words. The patient has occasional fits of lameness, especially when it is proposed to walk to a place of public worship. But the heart is the principal seat of disease, from the affections of which, the senses and members are also disordered. This disease is, upon good grounds, supposed to be hereditary, and may be traced back to the common parent of mankind. It is therefore universal; so that there never was but one man in the world exempted from a taint of it.

The present effects of this disorder are very dreadful. It sometimes produces a raging fever, insatiable thirst, and extreme restlessness. The mind is at times alarmed and filled with anxiety. The patient discovers pride, envy, malice, covetousness, lust and deceit. His family, friends, and neighbors are frequently sufferers, as many in this place can testify. Magistrates are sometimes forced to interfere, and though they seldom attempt a cure, they prevent his doing further mischief.

But the final consequences of this disease are formidable, in the utmost degree. Unless timely assistance be afforded, (which must generally be in the early stages of it,) the patient inevitably perishes. Death, dreadful death, must ensue; and that attended with such circumstance of misery, horror, and despair, that humanity is constrained to draw a veil over the terrible scene.

It is necessary to add, that by far the greater part of those on whom it preys, are utterly insensible of their condition, and unwilling to admit that they are ill. It is probable, that some who read this advertisement may feel themselves angry with this representation of their case, and be ready to throw it aside with disdain. A certain indication this, that the patient is dangerously disordered. But this may, at the same time, account for the general and fatal neglect of applying in time to

THE PHYSICIAN.

This extraordinary man is not indeed a seventh son, but the only Son of a most high and distinguished Personage. He was intended for the profession from his birth, and in all respects qualified for it. His skill, tenderness, and care were never impeached by any one of the thousands of patients, whom he has perfectly restored. His practice has been incomparatively extensive, and millions can testify, that by Him the blind have received their sight, the lame have leaped as an hart, lepers have been cleansed, the deaf have been made quick of hearing, and many dead persons have been restored to life. After a life of the most benevolent exertions, he was put to death by the malice of some ignorant practitioners, who envied his fame and success. However, the world still reaps the benefit of his specific medicine, which he prepared. Certain persons appointed by him committed his advice to writing, and have recorded it in a most excellent family book, which has gone through a thousand editions, and is commonly called

THE BIBLE.

Here we learn that sin is the great disease.

of the human race, that it has the most unhappy effects on the bodies and souls of men; that it has introduced all the miseries under which they groan. Herein also we are taught that no man can cure himself of this disease; and though a multitude of quacks have recommended nostrums of their own, there is only one medicine in the world that can effect a cure.

Reader, go and learn what that meaneth: *The blood of Christ his Son cleanseth us from all sin.*

[Evan. Mag.]

FUND

For Educating Heathen Children.

We recommend the following letter and the interesting facts which it furnishes, to the serious consideration of parents and others having the oversight of children.

From the Panoplist.
TO THE TREASURER OF THE AMERICAN BOARD, &c.

"DEAR SIR.—Enclosed I send you fifty cents, from a little girl, for the Heathen School Fund. This added to her former donations amounts to \$1.25 within a year, a noble example of liberality in a child.

"Permit me, Sir, to give some further account of this truly amiable and interesting little creature. I have before heard her spoken of with some admiration, and in my late visit to Vermont I had the pleasure of seeing her and of learning the particular traits in her character.

"Henrietta is not yet six years old. She is a descendant of the tenth generation, from the martyr John Rogers. How far she may possess a kindred of spirit, remains yet to be unfolded in her subsequent life. It may be said, in some sense, however, as of Abel, Rogers "being dead, yet speaketh."

"She has remarkable sweetness of temper, and discovers a peculiar fondness for the Bible and other religious books. She loves to hear religious conversation, she has her regular seasons, morning and evening, for secret prayer, in which she is very punctual and appears to be sincerely devout. She has been overheard to express herself, on some of these occasions, with great propriety and earnestness. Henrietta takes a lively interest in the condition of the Heathen children. She prays for them, converses often about them, and expresses a willingness to do what she can for their relief, even, to go herself, if she were able, to carry them the Bible, and teach them how to read it. As she is not able to go herself, she is willing to send her money. But it may be asked, how does this little creature get money for such an object? Just as other good children delight to get it, if properly encouraged.

"But to be more particular: The first 25 cents of the sum which I mentioned above, was set up by her teacher as a premium in her class, to be given to the scholar that should excel during the quarter. When this was proposed, she immediately told her mother that she intended to study and get it, for she wished to send it to the heathen children. Such emulation to do good was successful. She obtained the premium, and cheerfully devoted it to her favorite object. To try her faith a little it was proposed to her to buy various articles with it for her own pleasure. To which she replied. "Then they would be eat up, and it would not do any good—and the poor heathen children—they have no Bibles nor catechisms!"

"After this, her mother proposed to give her a cent a piece for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote it exclusively, to her favorite object. "For" she said "it will do me good to learn the hymns, and then the money would do the heathen children good; so it will do good both ways." By this and some other means she soon obtained 50 cents, which she immediately consecrated to the education of heathen children, but not without praying that it may do them good.

"The next 50 cents are the savings of little presents. This last donation which I now send you, she put into my hands with much apparent interest in the object, with a request that I should "give it to the missionaries, to teach the heathen children how to read the Bible." Who knows but that this child is yet to be a Harriet Newell, a missionary to the heathen? Who knows but that the blessing of the promise, is on its way from the martyr, through this child, down to the thousandth generation? I do not say that she gives satisfactory evidence of a radical change of heart, but there is reason to believe, that she will be the means of perpetuating the promised blessing.

"There is great encouragement to faithfulness in the education of children. It is not an easy thing to train them up to habits of liberality? Is it not obvious too, that children thus encouraged are more diligent and faithful at school, more obedient and affectionate at home, and more amiable and engaging abroad? And is it not certain, that they will be more active and virtuous, more useful and happy in life than if they had never been taught to regard doing good to our fellow creatures, as an honor, a privilege, and a Christian duty? What a vast difference of character must there be between those children, who, from a very early period, are treated as rational beings capable of being influenced by *religious motives*, and those who never know any higher motives than the *rod* or the *sugar lump*? How much good may be done by parents and teachers, in forming the characters of children and consequently of men, by early acquainting them with the doctrines, the precepts, and sanctions of the Christian religion, and leading them, by every possible method, into the early and habitual practice of its duties?"

POETRY.

The following stanza's are from the pen of a gentleman of genius, literature and piety, whom the Editor has the honor of ranking amongst his sincere and affectionate friends. They are taken from a small volume of Poems, by William Maxwell, Esq. of Norfolk, Virginia.

The lines which appeared in the last number under this head were selected from the poems of Osander, the assumed name of a young gentleman who a few years ago, published a little volume, by the avails of which he designed to prosecute his studies for the gospel ministry.

The Missionary's Grave.

In yonder wood, where slowly bends
Ohio's gentle wave,
The Moon reveals, as she ascends,
The Missionary's grave
And there the Indian virgin stands,
In unaffected woe :
I see her raise her praying hands,
I hear her sorrows flow.

"Beneath this turf my father sleeps,
O ! more than one to me ;
And here his orphan Mary weeps,
With faithful memory.

He came not to this desert place,
Intent on cruel deeds,
To cheat our unsuspecting race,
And buy our lands for beads.

Ah ! no ! with melting words of peace,
A message from above,
He came to bid our sorrows cease,
And all his talk was love.

How oft beneath this spreading oak,
Where grief bedews the sod,
How oft, how tenderly, he spoke
The counsels of his God !

But now no more—alas ! no more—
He comes to meet us here !
No more that voice—so sweet before—
Shall charm the mourner's ear !

Dear native scenes, so sweetly wild,
Where first my breath I drew,
Where oft I play'd, a little child,
How alter'd to my view !

No more your lonely shades impart
One joy o' Mar.'s breast;
They cannot cheer my drooping heart,
They cannot give me rest.

And thou, blest Saint, a long farewell!
How deep thy silent sleep !
O ! long shall sorrow's bosom swell,
And sad remembrance weep.

The hunter now, his chase to gor,
Shall leave the flying deer,
To pause on this remember'd spot,
And shed a grateful tear.

The fisher in his light canoe,
Shall rest upon the wave ;
While echo hears his sad halloo,
To see his Father's grave.

The little boy, with simple love,
Shall dress the grave with flowers ;
And spirits weeping from above,
Bedew its sod with showers.

For me—forgive these tears that start—
I know that thou art blest ;
Yet, O ! this foolish beating heart—
It will not, cannot rest.

Here as I sit alone at night,
By sad Ohio's stream,
And gaze on yonder conscious light,
In melancholy dream :

Thy spirit comes : he bids me rise,
And weep no longer here ;
When shall I soar to yonder skies,
And see my Father there ?"

Persons holding subscriptions to the Susquehanna Bible Society, are requested to forward before the middle of October next, to the subscriber, at Milton, a list of the names on their respective papers; as they are also earnestly requested to be urgent in collecting, and punctual in remitting the sums due on their papers respectively—with a view to the more effectually answering the great objects of the society. The holders are requested to retain the original papers.

By order of the Board,
J. P. SANDERSON, Treasurer.
August 5, 1818.